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California—White or Yellow?

By MARSHALL DE MOTTE

Chairman, State Board of Control, Sacramento, California

UNDOUBTEDLY, the principle which, more than anything else, has held our United States together has been the parity of states regardless of size, wealth or geographical position. This principle has been kept before the eyes of our people at all times by means of the starry field in our national flag, and as we gaze thereon we do not realize that star No. 1 stands for Delaware, the smallest state, and star No. 48 for Arizona, the youngest state.

California was made a white man's state by the Constitution of 1849. Article 2, section 1, dealing with citizenship, begins with these words: "Every white male citizen," and the Constitution of 1879 reiterated this, strengthening it by specially mentioning Mongolians as ineligible to citizenship.

The question of the mixture of Orientals, particularly Japanese, with whites, while it has its economic side, is nevertheless a race problem in the last analysis. Not of an inferior race seeking to mix with a superior race, for at no time have we cast reflection on the Chinese as to their dependability, honesty and shrewdness in business nor on the Japanese as to their thrift, industry and finesse in diplomacy. We respect both of these members of the Mongolian race but the fact can not be dodged that they either must not come or if permitted to come must not be allowed to gain a foothold that will eventually enable them to control a single state of the nation as they virtually control Hawaii today.

At an early date, Chinese coolies were brought into California for work in mines and on railroad construction.

While work was plenty there was little complaint of this practice, but when in the hard times of the late seventies white men, walking the streets facing starvation for themselves and their families, saw Chinese at work, even though at small wages, they naturally rebelled and a period of rioting followed. Many Chinese voluntarily returned to China. Some were forced to go and the Geary exclusion act passed by Congress in 1882 was the conclusion of this—California's first race problem. She had to settle it and she did so in her own way.

During the period of prosperity through which we have just been passing, the presence of Orientals has not been a serious menace economically; and if the occupancy of land, the production of crops and the increase of population were the whole duty of California, doubtless a race question would not rise at this time. But the duty of California is to keep her population on a par with the peoples of other states and not to mix with our citizens races of ineligibles. If a period of depression comes and the white people of this state find an element in their midst of another race, of different home standards, alien under the law and openly loyal to another country, if not disloyal to ours, a people sapping our vital strength and draining our finances when our people have need, is it to be expected that California shall again take the settlement of the question in her own hands as she did in the seventies? Will it be right for California to conclude, if the Federal Government does not look after her interests now, that it is to be expected that we proceed to the settlement of

any new race problem just as we settled the one in the seventies?

Our laws separate the Mongolians from the whites, not simply in the constitution as above quoted, but by statutes which for many years have forbidden the intermarriage of Mongolians and whites. One prominent Japanese has recently argued for intermarriage between whites and Japanese on the same grounds that he would import potato seed from other localities to strengthen local stock, placing the question of race assimilation on no higher ground than that of plant breeding. There seems to be an underground inclination on the part of some of the advocates of freer relationship with the Japanese in this country to allow intermarriage. In the November number of *The World Tomorrow*, Mr. Sidney Gulick, an eminent authority on the Japanese question and supporter of the Japanese viewpoint, expresses himself as follows about biological assimilation:

Unfortunately, most mixed marriages of Americans and Asiatics are under such social, economic, and ethical conditions as to account for low standards of family life. Where the marriages have been *on a high plane*, the results in terms of family life have on the whole been satisfactory.

It is difficult to analyze Mr. Gulick's language and apply his conclusion to anything but a belief that any Japanese coming under such influences as exist in America will rise to a standard he characterizes as "on a high plane," for elsewhere in the same interview he uses this language of what he calls psychological assimilation:

Not only their clothing and housing and living standards will be American, but so also will be their conceptions of God and man, of parents and children, of morals and religion, of the state and the citizen. From my residence in Japan and from my experience with immigrant peoples, I should say

the Japanese children of the second generation (who present the real test) were fully as assimilable as the children of most of the European races.

There can be but one conclusion from these statements and that is that Japanese children after a time, under the influence of America, will rise to the "high plane" and passing through the period of psychological assimilation they come to a condition fit for biological assimilation where, "When the marriages have been on a high plane, the result in terms of family life have on the whole been satisfactory." We can not think in such terms for future America.

It is interesting to note that these mild suggestions are but straws indicating a direct current of ambition on the part of the Japanese to win by intermarriage if they are denied their present plan to overcome by occupancy. The following is a quotation from *Shin Sekai* (The New World), a San Francisco Japanese language newspaper, October, 1919:

When we of the Yamoto race rise with a mighty resolve, their opposition will be as futile as an attempt to sweep the sea with a broom.

Even if photograph marriages should be prohibited, we can not be stopped from leaving our descendants on the American continent. Even if not a single Japanese woman comes, it is not possible to prevent the seed of our great Yamoto race from being sown on the American continent by marriage with Americans, with French, with Indians and with Negroes; especially since there are already 100,000 Japanese here and 5,000 children are born annually.

The day will come when the real strength of the Japanese will make a clean sweep of all laws.

Referring again to the last quotation from Mr. Gulick, let us note the expression, "The Japanese children of the second generation (who present the real test) were fully as assimilable

as the children of most of the European races." Of course this is as to psychological assimilation but these children are born of alien parents ineligible to citizenship and who to the end hold their allegiance to a foreign imperial government. These parents acknowledge not simply this allegiance but they have brought their children up under the tradition of this foreign fidelity and in the consciousness that according to the laws of Japan the children of a Japanese father are Japanese and at any time subject to the laws of Japan if within her reach. It is a fact that if a young man twenty-five years of age with a Japanese father, but born and educated in the United States, a voter who has exercised his franchise, should be in Japan twenty-four hours, he could be put into the Japanese army in spite of his constitutional citizenship in America. And it is this Mongolian child of the second generation with a dual citizenship who is held out as a fit mate for an American in marriage.

Let us go into this interesting point of dual citizenship a little further. If a father is by birth a citizen of Japan so are his children and his children's children, endlessly. A Japanese born in this country married to a white woman produces a progeny not only half breed as to race but half breed as to loyalty. Though a citizen of America by our constitution yet the government of Japan, because of the blood of the father, claims a right over his child under their law which reads:

A child is a Japanese if his or her father is a Japanese at the time of his or her birth.¹

This is not all. T. Miuaoka, formerly counsellor of the Japanese Embassy in the United States, expresses himself in the following language:

Under the conscription laws of the empire a boy of seventeen is already a soldier

in the Japanese army although his time of service under "colors" does not commence until he is twenty. A male Japanese from the age of seventeen is a part of the army until he completes his fortieth year.

Any pretense on the part of the Japanese that they are not receiving fair play at the hands of America should be viewed in the light of the impossibility of a Japanese born in this country ever becoming a part of the homogeneous citizenry of America.

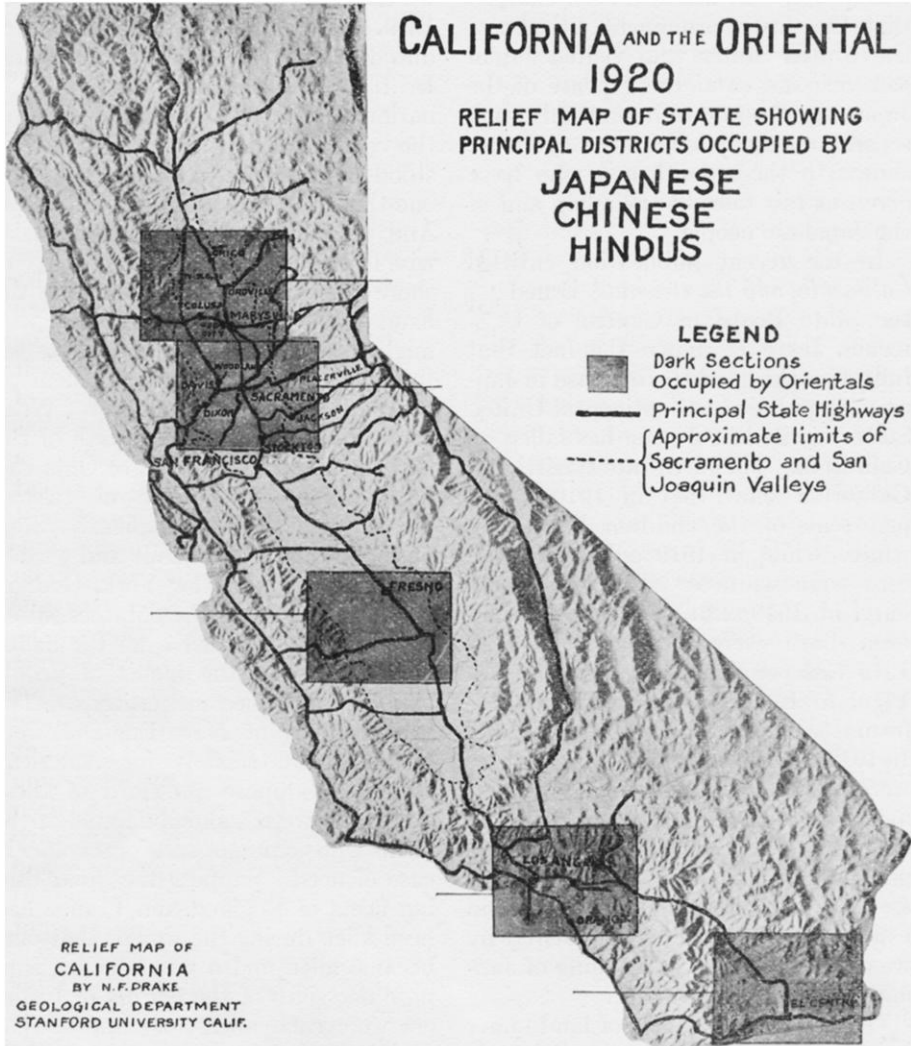
To counteract the effect of the American schools, the Japanese, wherever sufficiently numerous, conduct supplementary schools in the Japanese language. These are held after regular school hours and taught in the main by Buddhist priests, evidently linking up the Japanese language with their religion which includes the worship of their national ruler. What nation has ever heretofore attempted such a course with her absent people? What nation has ever presumed to request for her people the freedom of our country while holding a perpetual grasp on her absent citizens and their progeny? Under existing conditions and in the face of the experience of California with the Japanese, we feel it right for us to take our position toward these who are incapable of citizenship by our federal laws; incapable of owning land by our state laws, their children incapable by education of true loyalty to our country and incapable of losing their citizenship in their fatherland by foreign laws from which we can not free them.

The plea that Japan needs space for expansion has nothing to do with us or our attitude toward them. However, it is openly advertised by Japanese themselves that there are over five million acres in Japanese territory available for settlement. It is said they have never been successful at colonization. They have never tried

¹ *Civil Code of Japan*, V. 3, Art. 66.

to reclaim, colonize or settle the Island of Formosa, one of their own islands, and there are other parts of Asia available should they need territory nearer home. They seem, however, to have selected the west coast of America as

Japanese at work at Rocky Ford, Colorado, also, and we are told that fully 85 per cent of the Rocky Ford mellons are raised by Japanese and that Colorado has a school problem due to complaints of white citizens against



their choice of the whole globe. California has attracted most of their attention but recently Arizona and Texas have raised a protest because the eyes of the Japanese have been turned toward their fair fields. There are

the presence of Mongolian children in the schoolroom. There has been an apparent try-out of the whole country and a final settlement on the west as the best field from the standpoint of the Japanese Government.

This conclusion received open acknowledgment in the fact that Japanese Consuls in California took part in the publicity circulated during the recent election in California when an anti-alien land law was passed overwhelmingly. It has also been charged that the dozen prominent citizens of the United States who visited Japan last year did so at the expense of the Japanese who saw to it that only such scenes as might delight the eye were shown to these gentlemen who have given us fair tales of their trip and of the Japanese people.

In the recent publication entitled *California and the Oriental*¹ issued by the State Board of Control of California, there is shown the fact that fully two-thirds of the increase in Japanese population in continental United States in the last decade has fallen on California. The birth-rate statistics of California show that in 1910, 96.13 per cent of the children born were white, while in 1919 only 90.86 per cent were white or as to Japanese only, in 1910 2.24 per cent of children born were Japanese, and in 1919 7.82 per cent were Japanese. In 1910, to 1,000 white women in California there were born 99 children. In 1919, to 1,000 Japanese women there were born 288 children, which is about an average showing of the difference in fecundity between whites and Mongolians. There are about three times as many Japanese men as women in California. It must be apparent why we oppose the further bringing of Japanese women to our state.

Of the 3,893,500 acres of land under irrigation in California, the Orientals occupy 623,752 acres, or about one-

sixth. The total farm crops of California for 1919 amounted to \$507,811,881, but this included grain and other products which the Orientals do not raise. Reducing the total to the groups of crops in which the Orientals are active, we have \$187,000,000 as the yield for 1919. Of this the Japanese alone produced \$67,145,750 or about one-third. In 1915 the Japanese were third in nationality among the fishermen on the coast of California. In 1919 they stood first and represent as a nation one-third of the men so employed. And remember, this puts the coast-wise fishing trade with its knowledge of shore line, harbors and defences in the hands of men who are aliens and who might become enemies.

May we transfer our problem to other parts of the country? What would be the effect if one-sixth of the best farming land in Iowa or Ohio had been taken over inside of twenty years by unassimilable aliens? Suppose one-third of the fruit and garden truck industry of New York, Georgia or Florida, or all of the potatoes raised in Maine, had passed from the hands of citizens into the hands of people who can not become citizens. The fishing fleets of New England were formerly the schools for American seamen. Suppose one-third of these fishermen were suddenly found to be aliens who could not serve our colors in case of need. Suppose the great fishing fleets of England and France had been alien during the war or that ours became alien and a war began. Suppose one-sixth of the editors or teachers were such aliens, or suppose that one-sixth of the preachers were aliens bowing down to another idea of God and teaching a religion linking Deity with a foreign ruler as twin images of adoration. Just suppose.

Much is being said in the discussion of the Japanese question about the

¹*California and the Oriental*, by the State Board of Control of California, 230 pages with tables, statistics, graphs and maps, will be sent on request. State Board of Control, Sacramento, California.

brotherhood of man. Brotherhood implies one Father and can not exist between peoples holding entirely different ideas as to the Fatherhood of God and man's responsibility to man. If we were going to Japan they might ask us to live up to their Golden Rule, but they seek to come here where they can not be assimilated, so we say to them, "You would not want us to come to you to try to make over your country by a flood of whites; therefore, do not come to us, for we will not have our country changed by a flood of yellow, for this is a white man's country." We can not take in a race which can not come here with ties all cut from foreign relationship; whose children are not free to ever become children of America as the children of American white citizens are; a race of people

which is yellow ethnologically, who, if married to whites, will have half-breed children regardless of the "plane" they occupy; a race which is not servile in character and can not live side by side with the whites without showing aggression such as we have witnessed in California.

It is utterly unthinkable that America or an American state should be other than white. Kipling did not say "East is East" of the United States, but if the star No. 31 in Old Glory, California's star, becomes yellow, West may become East. California has been loyal at all times to a flag that has honored her with a star of her own, so Californians, to a citizen, will see that the star of her glory shall not grow dim or yellow.

The Japanese Invasion

By JOHN S. CHAMBERS

Controller, State of California, Sacramento, California

CALIFORNIA, on November 2 last, went on record at the polls as overwhelmingly in favor of the anti-alien land measure submitted to the electors under the initiative law of this state. Briefly, this action means the strengthening of the existing anti-alien land law, which prohibits ownership, by also prohibiting the leasing of land by aliens not eligible to citizenship. Heretofore leases were permissible for a period not exceeding three years.

In addition, it is sought to stop those loopholes in the first law which enabled elder alien Japanese, ostensibly acting for Japanese children born here and therefore citizens, to evade the statutes by purchasing land in the name of such children, while in reality working the land, exercising dominion over it and retaining the profits. Likewise, it will now be more difficult, if not

impossible, to evade our corporation land laws through the use by Japanese of white men as dummy directors.

Important as the adoption of this measure is for the protection of the state of California, it also is of great importance otherwise, because of the effect this action, representing the emphatic thought of the people of this commonwealth, should have on our fellow citizens beyond the Rockies. Such a declaration by the people of a sovereign state must, I think, call for the earnest attention of the people of the country at large.

California has gone as far as she could go under the federal and state constitutions and the American-Japanese treaty. If she could have gone further she would have done so. The next development California seeks to bring about is the stoppage of immi-